Converted [illegible]

Or a DEFIANCE to the

Church of Rome.

As it was acted in the Pallace-Yard at *Westminster* on *Monday* the 8th. of this instant *March* 1672.

By one of her late Sons an Eminent

CAPUCHIN.

Who being happily Converted to the

PROTESTANT RELIGION;

Did then, and there publickly Burn his *Beads, Confessor, Agnus Dei's, Rosary, Missa-Book, Cowl, Habit,* and other *Popish Trumpery,* in Detestation of their ridiculous Superstition.

Rev. 17. 16. *And they shall hate the Whore, and make her Desolate and Naked, and burn her with Fire.*

Published for general Information, by W. P. Philoprotest.

London, Printed for *H. B. Anno* 1672.

Converted Fry

OR A DEFIANCE [illegible]

Church of Rome

As it was acted in the Palace-Yard at [illegible]
[illegible] of his Infant March 1672.

By one of her late Sons an Eminent

CAPUCHIN.

Who being happily Converted to the

PROTESTANT RELIGION;

Did then, and there publickly Burn his Beads, Cruci-
fixes, Agnus Dei's, Rosary, Mass-Book, Cord, Mitre, and other
Popish Knacks, in Detestation of their ridiculous Idolatries.

Rev. 17. 16. And they shall hate the Whore, and make her Desolate and
Naked, and burn her with Fire.

Published for general Information, by W. P. Philoptatest.

London, Printed for H. B. Anno 1673.

THE

CONVERTED FRYAR;

Or a Defiance to the

Church of Rome,

As it was acted by an Eminent

CAPUCHIN;

Who being happily Converted to the *Proteſtant Religion*, &c.

THough tis ſufficiently notorious, That never any Cauſe was more *Deplum'd* and rendred contemptibly weak, & deſervedly Triumpht over than that of the *Romiſh* Faction has been by a Glorious throng of our worthy *Divines*, whoſe matchleſs Labours both in the former and preſent Age, have beyond all poſſibility of reaſonably Reply, baſled the ſubtleſt of their Adverſaries in all the material Tenets wherein they under pretence of

Antiquity have *Innovated* from the pure Apoſtolique Doctrine, and are become equally Repugnant to us and the *Primitive* times; yet ſo groſs a Cloud of *Ignorance* or obſtinacy, does generally poſſeſs the Heads and Hearts of that Party, That they will ſtill reſolutely continue rather what they are, than what they ſhould be: And ſooner hazard themſelves through an Ocean of Errour in their old Leaky Bark, than bring it into the Dock to be Carreen'd and New Rigg'd, according to the Original Pattern in the *Mount*, As if with the fooliſh *Iſlanders*, mentioned in *Hiſtory*; They thought it Impiety to ſweep a Room after it has contracted the duſt of three Generations:

Indeed though *Admiration* be the uſual daughter of Folly, yet a Wiſeman may be allowed to wonder; How a Religion that has ſo little to recommend it to ſerious Spirits, or Spiritual minds, whoſe Idolatries are the courſeſt ſpun, whoſe practices have been no nauſeous and ſcandalous, and their Cruelties ſo unparallel'd, that none can blanch them but ſuch as have taken an equal Doſe of Intereſt and Impudence. How I ſay under all this diſadvantages, it ſhould ſtill keep footing in the World in this quick-ſighted Age, or find entertainment amongſt Perſons endued with any Competency of underſtanding.

Yet to deal freely, It requires more time than depth to unfold this Miſtery; whereof becauſe we would not be prodigall, (but haſten to the intended Narrative) The Reader is only deſired at his leiſure to conſider the enſuing Particulars.

"The willfulneſs of that Ignorance that boaſts it ſelf Mo-
"ther of Devotion. The Glorious Tytles wherewith they
"Celebrate their Church, and Bugbear names with which
"they Brand all others. The Locking up the Scriptures in
"unknown Languages; The Bait of Preferment. The Pomp
"of their outward Ceremonies, The cunning Accomodati-
"on of Principles to the Humours and vitious Inclinations
"of Men, to evident in the points of Indulgences, Abſo-

"lutions,

" lutions, Purgatory, &c. The Reverence kept up for their " Priests. The various subtleties of the Learned Jesuits, and " the very much affecting (though misguided) Sanctity and " mortifying Austerities of some other Orders.

All these will be found main props to uphold this tottering Kingdome of Darkness.

Out of which it yet sometimes pleases Almighty God (maugre all the Bird-lime of Satan) wonderfully to draw some particular Persons; as in that Remarkable Instance which gives Birth to all this, (perhaps too tedious, yet we hope not altogether Impertinent Discourse.)

A *Capuchin* Fryer, (whether *Portugueze* or *Irish* by Birth, our Information cannot assure us, and we would not impose on the Reader in so serious a Relation, the least jot of Fancy.

Certain it is he was educated from his infancy in the *Romish Faith* beyond the Seas, and being of a grave well dispos'd pious temper, when he grew up to the more advanced years of Discretion, he resolved to enter into Religion, (as they call it) that is to turn *Monk*, as the neareſt and speediest Cut to Heaven; but then surveying the several allureing Orders (wherewith that Church well Emblem'd by a Serpents spotted Skin, is variously speckled.) He could not think any of them strict enough for his Devotion, but that of the most severe and self mortifying *Capuchin*.

In that rigid Society he Lists himself, and with much Zeal and a great deal of applause continued amongst them several years, and though the active Disloyal *Loyallists* or Fraternity of Jesus (As they Impiously enough stile themselves) do generally arrogate the glory of all Learning, and strive to perswade the World that all the other orders are but meer Sotts and Ignoramousses, fit only with their yeilding Asses-Backs to bear or undertake what ever desperate Load or designe the Politick Conclave shall think fit to Impose on them, whom they hold fast shakled to the Holy See by a vow of blind obedience, as well as voluntary Poverty, yet we know that there want not amongst both the *Dominicans* and

Franciscans

Franciſcans Perſons excellently accompliſht, with all kind of Literature, And ſuch was our *Capuchin*, well ſtiled in Languages, in Philoſophy, and in Divinity too, As their ſtinted Students would permit, in which reſpect he was thought not unfitly qualified to be ſent into *England* to officiate and promote the Catholique Religion?

Being here ſomewhat remov'd from the continual Inſpection of his rigid Superiors wary Eye, he took the boldneſs to gratify his Curioſity a little in peruſing the Holy Scriptures, and meetting there St. *Paul's Try all things*, aſſumed that deſperate Liberty to read the writtings of ſeveral of our ableſt Divines concerning Points in Controverſie, Like a noble Berean he compares our proof with the Rhomiſh Arguments, and both, with the unerring Rule of Gods Word.

He no ſooner had waded into this Examination, but a ſtrange Tempeſt ariſes in his Soul, He finds by that ſacred Balance a ſad Mane Tekel inſcribed on moſt of *Romes* Doctrines, and perceives thoſe gawdy ornaments wherewith ſhe is wont to trick up her ſelf to allure unwary ſpectators, are only meritricious paintings, or uſurped Embelliſhment, and begins to be aſhamed of theſe darling Fopperies, which before he eſteemed his Glory.

Theſe ſeeds of his Converſion a further and deliberate Reading, and ſome Converſe with ſome of our Orthodox Divines in ſhort time Ripened to a Ioyful Harveſt, when he openly Profeſt his Concurrence in all things with the Church of *England*, and his deſires to be admitted and received into her Embraces and Communion.

But further and more ſignally to Teſtify by ſome vert Act, his total denyal of the Romiſh opinions, and Renunciation of theſe Orders he had received from thence, His Zeal prompts him to a very remarkable performance, For, behold! on Saturday laſt being the Eighth of this Inſtant *March*, he freely of his own Accord repairs into the *Pallace-Yard* at *Weſtminſter* about 4. or 5. a Clock in the afternoon,

ternoon, and there having ſent for ſome Fagots, and procured Fire, he took his *Beads*, a *Crucifix*, ſome Popiſh *Maſs-Book* his *Cowls* and the whole Habit of his Order, and there very reverently Burnt them in the preſence of a numerous Crowd, whom he deſired to take notice, "That "he did that unexpected Action, to witneſs to them and "the world his ſorrow for and deteſtation of thoſe Errors "and ridiculous Vanities of the Church of Rome, wherein "he had been hitherto brought up and with formerly he had "a great value for; But that he did now abſolutely renounce "that Church, and would heartily ſubſcribe in all things "with the Doctrine and Diſcipline of the Eſtabliſht *Church* "of *England*?

After which publique declaration of his mind in terms very ſober and ſignificant he departed ſeeming very well ſatisfied with his rare Burnt offering.

'Tis not to be doubted, but the Romiſh Emiſſaries (who have ever been known for the moſt dexterous Contrivers, and exacteſt Maſters of Calumny) will have a Flood of ſlanders to vimit forth after this Poor Man, ſometimes perhaps that will ſuggeſt, that he is a Cheat, was never a Catholique never in Orders &c. but when that is proved beyond the Impudence of a *Jeſuits* denyal, they will next inſinuate, that he was Frantick, diſtemper'd in mind, has been a long time diſtracted, but we are well acquainted with thoſe litle *Arts* of *Rome*: remember the ſame aſperſions on *Luther* and *Calvin*, and know of whom it was ſaid of old, *He ſaw a Devil and is mad*; As there are enow credible Gentlemen in Town that knowing this perſon beyond the Seas, can Evidence his being a real *Capuchin*, ſo his free rational diſcourſes to all whoſe Curioſity leads them to viſit him ſufficiently diſpels that pittiful objection of his diſtraction.

We ſhall therefore ſay no more, but conclude with hearty wiſhes, That the Converſion and Zeal of this quondam *Fryer*, may invite others of thoſe poor enſlaved Orders, to

examine

examine their Condition and inquire after Truth, and assist to find it, and therein Rest to their Souls.

And also, That it may confirm and establish all weak and doubting Heads amongst us, in the verity of the *Protestant Religion*, which they hence may observe carries with it so much Power and Lustre, As the very Champions of its Adversaries Troops are not able to resist it.

FINIS.

24:10

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3: